

of the Cold Water Bath.

PHYSICIAN OF PHILADELPHIA.

not think the greatest benefit of the is to be found in its proving a re-disease, though as such, it is high-
e. It is in preventing disease that is preeminently seen. If com-
infancy, almost any child may
to its use, and its constitution so
as to be but little effected by at-
al vicissitudes. If commenced at before disease has begun its ray-
y one may so harden himself to
that its sudden changes will do
little injury.—I consider the cold
commenced early and properly ad-
as the greatest safeguard against
diseases of our climate with
are acquainted. If it be true, as
said, of the Aborigines of this
that they immerse their newly born
cold water, it is, to say the least
in unwise or injudicious practice.
can live in our climate without
its vicissitudes, and there is no
effectual as the use of cold water
ay applied to the surface of the

medy in certain diseases, it is in-
such as small-pox, scarlet fever,
and other rashes. In all these we
the skin cold with cold water,
commencement to the close of the
it is thus rendered soft, the acid
es off more freely through the
the fever is abated. In small-
old sea-bathing has been found

erle, in his Practice of Medicine,
fever, says, "The application of
to the surface of the body can
strongly recommended in the
es of this affection." The fol-
age is quoted from Bateman:
as my experience has taught me,
sessed of no physical agent, by
functions of the animal economy
ed with so much certainty, safe-
mplitude, as by the applica-
er to the skin, under the aug-
of scarlatina, and some other
his expedient combines in itself
ical properties which are indi-
state of disease, and which we
e expect it to possess, for it is
the most effectual febrifuge, but it
the only sudorific anodyne which
applies the expectation of the
r. I have had the satisfaction,
instances, of witnessing the im-
rovement of the symptoms and
change of countenance produced
by washing the skin."

Advertisements.

AD FIRE INSURANCE COMPANY,
orth side of State House Square, between
and Eagle Tavern. This Institution
the kind in the State, having been
on the 30th of June, 1845. It is incorporated
of 150,000 dollars, which is invested
in the best possible property. It insures
s, Stores, Merchandise, Furniture,
ersonal property, generally, from loss
Fire, on the most favorable and sat-
isfactory terms. It will adjust and pay all its losses
and promptly, and all its endeavor
confidence and patronage of the pub-
lic.

ing to insure their property, who re-
in the United States, where this
Agent, may apply by mail direc-
tory, and their proposals shall receive
gentlemen are Directors of the

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1845.

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W. W. Secretary.
January 1, 1845.

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and vested in the best possible man-
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public.

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Ezra White, Jr.,
John L. Boswell.

WOMAS K. BRACE, President
Secretary.
Company has Agents in most of
e State, with whom Insurance can
be had.

1845.

ANO Fortes With Patent
Action.

ing, being sole Agent in this city,
known firm of TIMOTHY GILBERT
ed to execute orders for their Pin-
ces. These instruments are ex-
a collection of the most valuable and
and in the very important property
are unequalled for many years,
Orders received
ated Edian attachment, of which
have purchased the patent right
Massachusetts.

JOSEPH MONDS, 6 Asylum-st.

Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

TERMS—\$2 PER ANNUM, PAYABLE IN ADVANCE.

VOL. XXIV.

HARTFORD, FRIDAY, OCTOBER 31, 1845.

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The Christian Secretary

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OFFICE, CORNER MAIN AND ASYLUM STREETS.

TERMS.

Subscribers in the city, furnished by the Carrier,
at Two Dollars per annum.

Papers sent by mail, at \$2.00, payable in advance,
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Agents becoming responsible for six or more copies.

Advertisements will be inserted on the usual terms
of advertising in this city.

All communications on subjects connected with
the paper, should be addressed to BURR & SMITH,
post paid.

From the Christian Sentinel.

Verbal Inspiration.

After the Pope's bull for excommunicating
Luther was published, and the disciplines
of Rome had commenced burning the books
of the Reformer, he said, "Let them destroy
my works; I desire nothing better; for all
I wanted was to lead Christians to the Bi-
ble, that they might afterwards throw away
my writings. Great God! if we had a right
understanding of the Holy Scriptures, what
need would there be of my books!" We
love the man for this sentiment, and were
it the only one of his left us, we would em-
balm his memory in our hearts.

The ultimate design of all theological
writers should be to lead the inquirer back
to the Bible. It is an infallible guide; for it
is all in the highest sense inspired.

By verbal inspiration we understand
God's inspiring the sacred writers in the
full and free exercise of every faculty,
to say precisely what they did say, and in
the very words found on the sacred page.—
This influence was made consistent with
the greatest diversity of mental endowments,
with laborious study, with culture and taste
in writing, and with the intelligent exercise
of reason and memory. In the language of
another, "It is God speaking in man, God
speaking by man, God speaking as man,
God speaking for man."

The Scriptures call themselves the words
of God, the voice of God, the oracles of
God, the Holy Scriptures, the Scriptures of
God. The prophets introduced their mes-
sage with "Thus saith the Lord." Verbal
inspiration is the only kind recognized in
the Bible; and this is explicitly taught.

Christ promised this inspiration to his
disciples. "When they shall deliver you
up, take no thought how or what ye shall
speak; for it shall be given you in the same
hour what ye shall speak. For it is not ye
that speak, but the Spirit of your Father
that speaketh in you."

It was thus the apostles viewed their
writings and teaching. "Which things we
speak not in the words which man's wisdom
teacheth; but in the words which the Holy
Ghost teacheth." It is all Scripture that is
given by inspiration: not one iota shall
fail.

The fathers testify to the full inspiration
of the Scriptures. They call the Scriptures,
"The word of God;" "The voice of
God;" "The oracles of heaven." Clemens
Romanus says, "The Scriptures are the
true words of the Spirit." Irenaeus says,
"That it is sacrifice to make any alteration
in them." Origene says, "There is not one
title of them but what expresses a divine
wisdom." Many others might be quoted.

Even up to a comparatively recent period,
it has been the uniform doctrine of the
church; and it deserves serious considera-
tion, whether the modified view of this sub-
ject, extensively maintained in modern
times, does not seriously endanger the
interests of vital religion.

Verbal inspiration is necessary from the
nature of the case. If the thoughts are of
God, the words must be. We think in words,
we clothe a combination of ideas in words;
otherwise our thoughts are indistinct and
confused. Without verbal inspiration, how
could the apostles have published the gospel
in Latin, Parthian, Persian, Chaldaic,
Coptic, and Arabic? Deny this doctrine
and who is to judge what is inspired and
what is not? Shall man substitute his opin-
ion in place of the word of God? When
the Christian goes to the Bible, he wants to
learn, not the instructions of David, or Pe-
ter, or Paul, but of the Holy Spirit.

Some have objected to this as inconsis-
tent. But we find the same God in all parts
of the Bible; whether the writer be king or
shepherd, scribe or fisherman, priest or pub-
lican, the same dictating hand is manifest;
whether at Sinai, Babylon, Jerusalem, Rome
or Patmos; the same God, same world,
same men, angels, heaven, hell; the same
condemnation for the wicked, and the same
salvation for the believing. Do you say it is
impossible? Who made the dumb beast to
reprove the folly of the prophet? When
Balaam went three times to the summit of
a rock, designing to curse Israel; who put
words in his mouth and compelled him to
bless Israel? Who caused the hand to
write on the wall those terrible words 'Me-
ne, Mene, Tekel, Upharsin?' What means
the oft repeated expression, 'Thus saith the
Lord?' Shall man teach God the mode of
inspiration? It is objected that many things
noticed in Scripture are too insignificant
for the Holy Spirit to indite—that it is ludicrous
to suppose Paul inspired when he
sent for his cloak. But to us there are vol-
umes wrapped up in those few words—

They lay open the whole history of Paul.—
See that rich, proud, haughty young man;
the highest honors are within his reach—
he is on his way to Damascus, breathing out
threatening and slaughter against the de-
fenseless disciples of our Lord. See the
same man in a few years buried in a dun-
geon at Rome, for embracing the same
faith with those poor disciples—all but one
of his friends have left him; poor and des-
titute;—winter is coming on,—he sends
600 miles for his cloak. Is there not some-
thing here worthy of inspiration?

Every one peruses his Bible according
to his views of inspiration; if low and par-
tial views are entertained, such will be his
estimate of its sacred truths. True, it is
an age of improvement; but it is also an
age of irreverence. Every error comes into
notice under the name of improvement, ad-
vocating more liberal views of Scripture, and
more liberal interpretations. In this
way Gnostics, Manicheans, Socinians and
German philosophers have been led to deny
many of the fundamental doctrines of the
gospel, and have brought revelation down
to a mere history of natural religion.

The history of the Church calls loudly
on us to beware of him who would intro-
duce his philosophy by lowering our views
of inspiration. Let every professed reformer
in philosophy or morals make his views
consistent with the Bible as a book all in-
spired, and you can safely follow him—oth-
erwise, embark not with him; he is start-
ing on a tempestuous voyage without chart
or compass—his course will change with
every breeze—his speculative theories will
drive you hither and thither till you are cast
defenseless on the shores of infidelity. Why
must man speculate and speculate on divine
truth? Is not God's word good enough?

What is the chaff to the wheat saith the
Lord. He that hath my word, let him speak
my word.' The question is not whether
we shall receive as our rule of life, and
guide to heaven, Plato or Aristotle, Pela-
gius or Calvin, Gregory or the Church of
England; but whether man or the bible,
human philosophy or the Spirit of infinite
wisdom. Man will admit almost any thing
sooner than verbal inspiration. It lays a
claim to his faith and obedience, which no
sophistry can escape. It gives the truth
its full force upon the heart and conscience.
It has been often and strongly attacked.—
Many friends of Zion, discouraged, have
given back; but not one inch of ground
should be yielded. The foundation of the
christian religion rests on a practical belief
of the infallibility of the whole scriptures,
with no permission to consider the most tri-
vial events recorded independent of divine
control. No one can fix his faith too strongly
on the Word of God. The Ark of God, the
cital of safety, and whatever skirmishing may
be resorted to by the enemy, this will ever
be the chief point of attack. Around this
the friends of Zion should rally. Here the
christian of the nineteenth century should
stand. Here is his strong tower and sure
refuge in danger. Here, and here alone,
will be safe amid the innovations of the
most skillful declaimer in the world.

The great sin of the age is the want of
a corresponding interest in the soul-absorbing
themes of the Christian religion. As the
celebrated Garrick responded to a clergymen
on one occasion, we might respond to
many a preacher who bewails the coldness
of the times. An eloquent clergyman once
asked the far-famed actor why it was
that the gospel minister who had such sol-
emn things to utter, could not affect or interest
his auditors as he could on the stage,
when every one knew that what he said was
all fiction. "Why, sir," replied the distin-
guished actor, "you speak truth as though
it was fiction, while we speak fiction as though
it were truth."

But no man can really be in earnest who
is not pious. And should any one study
the earnestness of manner for the sake of its
effect, without a corresponding piety, he
will never acquire it except as a hypocrite
acquires so much of the appearance of a
saint as to make him tolerably current
amongst those who have no hypocrite
detector. Indeed, he that would deceive in
the ministry must put on the garb of godly
sincerity, as the ancient false prophets were
worn to apparel themselves with a rough
garment, because in those days the true
prophets assumed that style as more compa-
tible with their office.

But now, in the age of religious strife,
partizan wars, and rival excitements, the
main attributes of a popular preacher are
not the mildness and holiness of his spirit,
nor the exemplary decorum of his virtuous
life, but the zeal for the shibboleth, and his
ability to defend them; his power to de-
claim on popular and exciting subjects;—
and to build up the flock rather in numbers
than intelligence, righteousness, and holiness.
These endowments and acquirements will
compensate much for the absence of
spirituality, and sometimes for the want of
an ordinary share of common decency and
morality. A commendation once pronounced
upon a very inconsistent, though a very
able preacher, by one who knew him well,
is, alas! too pertinent and applicable to
some of my acquaintances in several par-
ties.—"When in the pulpit they preach so
well, they ought never to come out of it;
but when out of the pulpit they behave so
badly, they ought never to enter it." A re-
proof as good as a text for many a ser-
mon.

If a man love spouting and acting, let
him go to the stage. Does he love wrang-
ing? Let him go to the bar. Does he love
teaching? Let him become a school-
master. Does he love money? Let him
become a merchant. But does he love souls
and desire their salvation? Let him spend
much time in the mount with God, and go
forth into the great congregation with the
sincerity, and zeal, and pathos of one in-
spired with the faith and the hope of the
gospel. Then, indeed, his labors in the
Lord shall not be vain; for the pleasure of
the Lord shall prosper in his hand.

I am more and more persuaded that in
order to that success which we desire to see
in the great work of saving men, as to
see and labor to effect, we must cultivate the
piety, and the zeal, and the earnestness of
Apostles and Prophets, if, like them, we
are to be successful in the great field of humani-

ty, will give him a power of blessing and
of being blessed above all other men in any
other calling on the broad earth. Any
Christian man of a well balanced mind,
and sound judgment, who looks into eterni-
ty through the telescope of faith, will see
in the Christian minister a glory and a
felicity, though he be despised and rejected
by many a worldly wise man in high stations
of life, that will not only engage his admira-
tion of the office, but engage his heart and
soul in the work to the utmost extent
of the abilities and opportunities which God
has bestowed on him. May the Lord of
the harvest send out many such laborers
into the field now ready for the sickle!

A. C.

White Sulphur Springs, Va., July 28.
[Millennium Harbinger.]

[This truthful and impressive paragraph is from
A Pure Christianity the World's only Hope, by
Rev. R. W. Cushman.]

Responsibility of Baptists.

The position of the churches of this de-
nomination is one of awful responsibility
and surpassing glory. Would to Heaven
that they better understood their position
and their mission! God has raised them
up to be living witnesses for his truth, and
to furnish a standing protest against the
perversions and corruptions of the religion
of Christ. Through them he has already
given inestimable blessings to the church
catholic, and to the world. Through them
he has given to this country the blessing of
religious liberty; he has made them chiefly
instrumental in waking and sustaining the
life of evangelical Christianity in this coun-
try, at a time when it was waning to ex-
tinction; he has honored them with setting
in motion the missionary enterprise in which
Christians of both continents are now en-
listed; to them are the nations of the earth
indebted for the origin of that sisterhood of
societies which are now employed in giving
the Bible to every tongue and people; and
to them are Christians of every name
indebted for that vast symphony of prayer
which monthly girds the globe with petitions
for the emission of Jehovah's light and truth,
and Messiah's universal empire.

To this prayer let the people with whom
it began add their most devout amen, and
in the faithful discharge of every Christian
duty, seek to hasten the day when Christ,
as King in Zion, shall be more implicitly
and fully obeyed; and the crown of all na-
tions shall flourish on his head.

Let them remove every thing from among
which is a just cause of offence to an
enlightened piety and a pure taste. Let
them preserve their churches as golden candle-
sticks, supporting only the pure flame
which rises from the oil of the sanctuary.

Let them do all in their power to cor-
rect misapprehension of their position and
peculiarities; and to quicken the religious
conscience of all who profess a Christian
discipleship. And, remembering that the
truth, when spoken in love, and accompa-
nied with the demonstration of the Spirit,
is mighty to the pulling down of strong
holds, let them take care that all the weapons
of their warfare be spiritual. And,
above all things else, let them see that their
individual religious character is such as to
be a light to the world, and salt to the earth;
awaking, in those with whom they mingle,
the conviction that they have been with
Jesus, and learned of the meek and lowly
in heart.

Secret of Success in Preaching.

Fletcher of Madeley was one of the
most earnest and successful of preachers.
He was a man of prayer, much prayer,
and herein lay the secret of his power.—
His biographer tells us, that "his preach-
ing was perpetually preceded, accom-
panied, and succeeded by prayer. Before he
entered upon the performance of his duty,
he requested of the great Master of As-
semblies a subject adapted to the condi-
tions of his people; earnestly soliciting
for himself wisdom, utterance, and power;—
for them, a serious frame, an unprejudiced
mind, and a retentive heart. The necessary
preparation for the profitable perform-
ance of his ministerial duties was of longer
or shorter duration, according to his per-
sonal state at the time; and frequently he
could form an accurate judgment of the
effect that would be produced in public, by
the languor or enlargement he had ex-
perienced in private. The spirit of prayer
accompanied him from the closet to the pul-
pit; and while he was virtually employed
in pressing the truth upon his hearers, he
was inwardly engaged in pleading that last
great promise of his unchangeable Lord "I
am with you always, even unto the end of the
world." From the great congregation
he again withdrew to his sacred retreat,
there requesting a secret that a blessing
might accompany his public labors, and
that the seed which he had sown, being
treasured up in honest and good hearts,
might sooner or later become abundantly
fruitful.

CHRISTIAN SECRETARY.

Christian Secretary.

HARTFORD, FRIDAY, OCT. 31.

Reception of Dr. Judson.

The Watchman and Refector of last week contain accounts of a thrilling meeting held at the Bowdoin Square Church, Boston, on the evening of the 17th inst., for the purpose of welcoming the Rev. Adoniram Judson to his native land after an absence of more than a third of a century among the heathen of Burmah. Whatever relates to Dr. J. is read with unusual interest by his friends in this country, and we do not think we can fill a column or so, with more acceptable matter than by copying the more interesting portions of the account of this meeting.

In order to prevent a crowd no public notice was given, yet the house was filled to overflowing. The pastors of the city and vicinity filled the pulpit. After singing, prayer was offered by the Rev. Mr. Neale, when, after the singing of another hymn, Dr. Sharp and Dr. Judson arose together before the congregation. We copy from the Refector.

"There are some feelings, said Dr. Sharp, which are too sacred for public utterance. There are sentiments of respect and regard which when whispered to the ear, or spoken in the privacy of confidential intercourse, are pleasant and refreshing as the breath of spring, but which lose their fragrance in the atmosphere of a public assembly.—Were I to express my own feelings towards your self—my admiration, my confidence, my gratitude, my regard—I should say many things that in this assembly would seem out of place. I may, however, without violating Christian propriety, speak in behalf of the public in the presence of the

I may say, without the semblance of flattery or adulation, the denomination have cherished a deep, and affectionate, and grateful interest in your labors. They have wondered at your steady and unfaltering perseverance; they have admired your disinterested and self-denying course; and they have tenderly sympathized with you, and prayed for you, when they have heard of your personal sufferings, your imprisonment, and loss of personal liberty; and when they have heard of these greater losses to which in the death of loved and cherished ones you have been subjected. And they have rejoiced with you, not indeed that *all* your work was done, but that a glorious work was done, when, in humble prostration before the beneficent Author of salvation, you devoutly thanked Him that you had completed the translation of the Holy Scriptures in the Burman language. That was a memorable day, not only in the history of your own life, but in the history of man.

We can only pray, dear brother, that after a still more extended and critical knowledge of the Burman language, the result of patient and laborious study and research, your life may be prolonged, to revise and amend your translation of those soul-satisfying and soul-conforming truths, which tell with wondrous power in any language in which an accurate version of them is given. Your prosecution of that other great work to which your mind, and pen, and days are given—a Burman dictionary—the completion of which you may well rest from your labors, will aid you greatly in giving your last correcting touch to the Burman Scriptures. Our prayer will be, in submission to God's will, that you may live until you have sent out to the world the volumes which will not only shed their radiant light on the Scriptures, but will quicken and elevate the common mind of India.

And now, dear brother, withdrawn as you have been, by an afflictive dispensation of Providence, from your chosen and loved labors, allow me to say in behalf of your ministering brethren, and other brethren and friends—We welcome you to your native land: we welcome you to the scenes of your early and many youths: we welcome you to our worshipping assemblies: we welcome you to our hearts. As the representative of the ministers and private Christians present, I give to you this hand of cordial welcome, of sympathy, of approbation, and of love. And I believe, could all our denominations collected in one vast assembly, they would request and empower some one to perform this service for them, or rather each one would prefer to give this significant token of love, and respect, and good wishes, for himself. Were it possible, and could your strength hold out, and your hand bear the grasp and the cordial shake of so many, I could wish that every one, who loves the Bible and missions, might be his own representative, and give you, as I do, the hand of an honest, unchancing, and cordial good will.

Dr. Sharp having thus concluded his welcome, in which all heartily participate, I turned to the congregation, and continued as follows.

I trust I shall not be regarded as violating any rule of propriety, if in accordance with the suggestion of brethren, I give a brief review of the facts which the return and sight of our brother has called up to my recollection. Well do I recollect the emotions which filled my own bosom, when in the month of October or November, 1812, we heard that our respected brother, then a young man, had attached himself to our denomination. The pleasure in my own mind was not so much that he had become a Baptist, as that the event would be the means of inducing the denomination to engage in the cause of missions among the heathen. A conference of brethren was immediately held, and there was not a moment's hesitation to sustain our brother, should his connection with another respectable body of Christians be dissolved. This fact being ascertained, by correspondence with the American Board, he was adopted by brethren in this city and a neighboring town, as their missionary, so far as to sustain him. But whether it would be best to form a Foreign missionary organization here, or simply to request the English Baptist Missionary Society to receive him—he being supported by us—was for some time an unsettled question.

Here Dr. Sharp read two letters which were written on the occasion by himself; one to Andrew Fuller, the other to Mr. Judson. The first was a request that Mr. J. might be taken into the Society of the Baptist brethren in India, and to be under the direction of Messrs. Carey, Marshman and Ward, and also entitled to such privileges as naturally arise from such a coalition. To this letter Mr. Fuller replied that in the judgment of the English brethren it would be far better for us to have a separate and independent mission. Before this letter was received the news of the removal of Mr. Judson from Bengal on account of an order from the East India Company, had led to the decision that it was the duty to establish a Foreign Mission, not only to be supported, but to be under the exclusive direction of Baptists in America.

The second letter was directed to Mr. Judson, informing him that they had formed a Society for the Propagation of the gospel in India and other Foreign Parts, and that they stood prepared to support him with all the pecuniary aid they could command, &c.

"Dr. S. read another letter, differently addressed, which announced the determination of Dr. Baldwin and others to meet with delegates from other societies, for the purpose of forming a 'General Board,' to manage and advance the leading objects which these different societies have uniting in view. We are apt to say, he then remarked, of blessings as of calamities, that they seldom come single. Not more than three or four months had elapsed before we heard that another Congregational brother, a missionary companion of Mr. Judson, son, patronage from us, having changed his views in regard to Christian baptism. And then we heard that he would soon be with us. In the fall of 1813, the Rev. Luther Rice arrived in the United States. After mutual correspondence and deliberation, it was thought desirable to employ him as a missionary agent, to stir up the minds of the people throughout the country, and to form societies for the support of foreign mission. In a letter addressed to myself as Secretary of the 'Baptist Society for propagating the gospel in India and other Foreign Parts,' Mr. Rice says:—'You requested me to proceed from Boston to New York and Philadelphia on missionary business, and after visiting those places, to pursue the course which circumstances and the openings of Providence might suggest as most advisable.'—The brethren who sent him on this agency scarcely expected that he would visit the Southern States. His going to the South was rather an after-thought—the result of his ardent and zealous feelings, sustained and encouraged by the pastors in Philadelphia, among whom were Holcomb from Georgia, and Staughton, who had preached, and I believe, conducted a Seminary in South Carolina. The success of the labors and appeals of Mr. Rice led to the formation of the Baptist General Convention in April, 1814—the *Conclusion* of which, until recently, has never been held, I am sorry to say, as a very sacred thing. For there never was, to my recollection, a solitary Convention in which it has not been sown and hampered—diminished or enlarged—lopped off here and added to there: and now it is likely to be thrown aside entirely. I trust now that one, as near to perfection as possible, will spring out of its ashes.

In closing my remarks I would only say—*Let the whole North be united in sustaining the cause of missions*—in a way and under circumstances which will unite the whole North. While the policy of some is to go together, and to stand together, and to fall together, on all sectional occasions, let not the intelligent, active, zealous Christians at the North allow themselves to be separated, divided, weakened, and alienated, by apportionments and abstractions. Let not the bones, and sinews, and muscles, of American Christendom become dry and scattered, and lifeless, like the bones in the valley of vision; but they may stand up vivified by the Divine Spirit, an exceeding great army; not to fight one another, but to come up to the help of the Lord—to the help of the Lord against the mighty!

Rev. Mr. Hague now arose, with Dr. Judson, and said that as the voice of the beloved brother would not permit him audibly to address the congregation, he would, by request, act for him somewhat as an interpreter, repeating his remarks so that all should be able to hear them.

Dr. Judson then said: Through the mercy of God I am permitted to stand before you here, this evening—a pensioner of your bounty. I desire to thank you for all your sympathy, aid, and I pray God's blessing to rest upon you. . . . All that has been done in Burmah has been done by the churches, through the feeble and unworthy instrumentality of myself and my brethren. . . . It is one of the severest trials of my life not to be able to lift up my voice, and give free utterance to my feelings before this congregation, but repeated prayers have assured me that I cannot safely attempt it. And I am much influenced by the circumstance that it was a request of my wife in her dying hour that I would not address public meetings on my arrival. . . . I will only add, that I beg your prayers for the brethren I have left in Burmah, for the feeble churches we have planted there; and that the good work of God's grace may go on until the world shall be filled with his glory.

Mr. Hague then addressed the congregation. This meeting had not been publicly announced, and as he looked around the crowded house, he was reminded of other precious meetings which had been held, of which no public notice was given. We withheld the notice from choice, fearing such a rush of the people as would be inconvenient, and compel many to leave the house without gaining admission; but they withheld it from necessity, if they might find a hiding place even in the dens and caves of the earth, when disturbed they could tell the wonders of God's grace. We are not permitted to hear our brother, but the *sight* of him is a sermon. Happy as he is in meeting his brethren and revisiting the scenes of his childhood, he is loth to be here. He had before been invited by the Board to visit this country, but he declined the invitation, saying that Burmah was as near heaven as the United States.

Mr. Hague then related, briefly, the circumstances which brought Dr. J. here at this time. He had intended still to pursue his studies, and Mr. H. hoped, we should enter into his feelings on this subject; and that he would be spared to thank God for giving him time and strength to complete the great work now on his hands, as he had thanked him on the completion of his studies. He comes to us almost like one from the spirit-world. Names and places once familiar to him in our city he is now unable to find. Mr. H. gave a particular illustration of this fact, and then called attention to the blessing which rests on men in carrying out their convictions of duty. When he became a Baptist, and made his first communication to us, he had known personally but five men of our denomination in the country. These were Lucius Bolles, Michael Shepherd, Dr. Moriarity, Ensign Lincoln, and Thomas Baldwin. He knew the denomination was poor and feeble, but he obeyed the voice of duty. He heard God saying of himself as of Abraham, I have called him *alone*. He is now beginning to reap the harvest which for thirty-three years he has sown. He can now thank God that in heathen lands four thousand Baptist communicants meet on the Sabbath to hear the Saviour's love. Has he not, and have not we all, reason to say, Here we will raise our Ebenezer?

Rev. John Leland on Slavery.

Mr. BURN.—Perhaps your readers might be gratified, in these days of agitation on the subject of slavery, to see a copy of a resolution passed by the Baptists in Virginia, in 1783, drawn up by the pen of the venerated John Leland.

It is a fact generally known that Elder Leland spent fourteen years in Virginia as a preacher, and that he was one of the most prominent men in the State in bringing about the great political change which secured religious freedom in that State. He has been long and favorably known as the advocate of a republican system of government. The resolution which I here insert, is copied from "Sampson's History of Virginia Baptists." It is found on page 79, among the proceedings of the annual meeting of the "General Committee of the Baptist churches in Virginia," dated Richmond, August 8, 1783. The primary object of that meeting appears to have been to act on the public mind, and especially to present memorials to the Legislature of Virginia in the name of the Baptist denomination, with a view of obtaining religious freedom. After repeated appeals to the public mind, in this way, they were successful.

It appears, also, that such other subjects as they regarded important to the cause of truth, were discussed at these meetings, and such action taken as their wisdom and piety suggested. But to the resolution, it is stated that the following resolution was offered by Mr. John Leland, and adopted by the General Committee.

Resolved. That hereditary slavery is a violent deprivation of the rights of nature, inconsistent with the rights of a republican government, and we there-

fore recommend it to our brethren to make use of every legal measure to extirpate this horrid evil from our land.

Upon reading the above resolution and comparing it with the views of those Baptist preachers which have recently written on the subject of slavery in Virginia, we are presented with a striking contrast. It is worth an inquiry whether slavery is the same now as in 1783? If so, which is the correct view taken of the subject? That of John Leland and those pious and fearless advocates of truth in the day which tried men's souls, or of those modern preachers who have entered into the labors of those pioneers? Is it not a fact that when the world was sustaining the institution of slavery by encouraging the slave-trade, that the *truly religious* lifted up their voices against it as a system of *oppression, cruelty and wrong*? Is it not equally true that when all *Christian* governments have politically declared the traffic by which slavery originated in this country to be *piracy*, that those who are the elders and leaders in the church are now contending that slavery is a "Bible institution," and is "full of mercy to the slave"? Has fifty-six years possession sanctified the system of slavery, and changed it from being a "violent deprivation of the rights of nature," to a system "full of mercy to the slave"?

I am hardly possible for us to describe the scene which followed. For thirty-three years Nott and Judson had been separated. They met at this moment for the first time since that separation, and as they now embraced each other with deep affection and grateful joy, tears started from many an eye.

Mr. Nott proceeded to speak with much emotion. More than thirty years ago he gave his brother the right hand of fellowship, and when he became a Baptist it was withdrawn. One reflection most solemnly impressed him. Of the five who went out to India three are dead. The grass withered, the flower faded, but the word of God shall stand forever. In a little while they would all be gone—and every agency now employed would pass away, but God's word will stand fast and prevail over all the earth. Mr. N. referred to the small beginning of the American Board, as well as the *Baptist* trust in God, and the present great and glorious work which is exhibited to us in contrast. The missionary movement in this country originated simultaneously in different hearts; the spirit of the Most High, and not human influence, gave it birth. He deemed it a very trifling question whether Dr. Judson or Samuel J. Mills was the originator of this horrid evil, or whether it is a system "full of mercy to the slave," as is now contended by those who have gone.

Who will go and do likewise?

ENCOURAGING PROSPECTS IN INDIA.—It has been generally supposed among the Hindoos in India, that the loss of property was inseparable from a profession of the Christian faith, by the terms of the Hindu law of inheritance; and this has been one of the most serious hindrances to the spread of Christianity and the success of all missionary institutions. But it is now known from the *Christian Herald* of November, that this obstacle will soon be removed, and all Hindoos be at perfect liberty to embrace whatever religion they choose, without any prejudice to their interests.

This must be regarded as another of those important events which, in the providence of God, are preparing the way for the ultimate triumph of the gospel.

CONSISTENCY.

Sage Reasoning.

As we opened the Universalist Trumpet last week, we noticed a long and labored article entitled "President Punishment," in which the writer's design was professedly to obviate objections to the doctrine that wicked men are fully punished in the present life. We had the curiosity to read it through, and what do our readers suppose to have been its purport? Simply this—that "the sinfulness of a man, or his degree of wickedness, consists in the *extensity of the violence done to the moral nature, or conscience, by his acts*," and consequently that every man's conscience does actually punish him according to the amount of his own guilt! For instance, we use the writer's illustration, as the tyrant Nero possessed a more stubborn and less active conscience than the apostle Paul, Nero's acts of wickedness involved proportionately less guilt on his part, than if the same acts had been committed by the apostle, and therefore we may conclude that Nero did suffer in his own conscience to the full extent of his blameworthiness. Thus the writer argues, and thinks he has proved, that the wicked are punished by their own consciences in this world, according to their deserts, because their deserts are just in proportion to the power and disposition of their consciences to sting them. Q. E. D. certainly! At least, if any man doubts the validity of the conclusion, we suppose it must be owing to a sort of *particular* obtuseness, that does not keep pace with the march of improvement in logic and theology.

These remarks were followed with a fervent prayer by the Rev. N. Colver, the singing of the 94th hymn, and a concluding prayer by Rev. Dr. Sharp. All left the house with expressions of high gratification, and we trust, with a much deeper sense of obligation to the heathen. The occasion was one which we shall remember through life, and for the enjoyment of which many a heart has raised its pious tribute to heaven.

CONVERTS TO ROMANISM.

"The Rev. Pierce Comely, formerly Episcopal minister of Natches, whose ordination," says the Catholic Herald, "by his eminence, Cardinal Patriarch Vicar of his holiness, we announced a few weeks ago, celebrated his first mass in the church of *Trinitatis de Monte* on the 7th of July. To this church is attached the convent of the Ladies of the Sacred Heart, amongst whom the amiable wife of Mr. Comely has embraced a life of seclusion and Christian perfection. Thus did they enter a sacred but more holy espousal; imitating the example of the Prince of the Apostles, in the very city where he ruled the church, and shed his blood for it, they gave up by mutual consent, their worldly ties, and devoted themselves to the worship and service of their God, who, enlightening them with his wisdom, and moving them by his grace, had mercifully brought them into the fold of his Son."

The account goes on to state that a young daughter of priest Comely "approached alone to the holy altar, and received for the first time, and from the hand of a beloved father, who had there first offered the august sacrifice, the food of angels and the bread of life." Prince Borghese was also present. He has the charge of the youngest son of Mr. Comely, a child between five and six years old.

This, of course, is a correct story, for it is related by a Catholic priest. What a history does it unfold of a family, the head of which, through the influence of Puseyism, undoubtedly, has been led into the Romish church. They leave the United States, and in the city of Rome, the family is broken up—ties, which nothing but death should sever, are given; the youngest child is placed in the hands of Prince somebody, to be taken care of, and the elder daughter is taught to venerate the mass, and perhaps before this has been placed in a nunnery under the control of unmarried priests, the wife herself leads a life of seclusion in a convent, and the husband becomes a priest, to spend his days in celibacy, never to see his family together again.

Brother Smith has not confined his labors to his immediate stations, but has extended them as far as circumstances would admit; supplying the destitute, and aiding neighboring ministers. At one time he supplied, at regular intervals, no less than 14 places.

During the entire period, he received from his people and that Society only a comfortable support. The appropriations of the Board have been but \$100 per annum. He asked no more. But small as the amount has been, it was indispensable to his continuance in the field. It was a new one, and the people were unable to assume the entire expense of his support.

Mr. Smith writes that there is but little in the present state of religion, in the region around him, to interest the public, except that harmony and union prevail among the churches, and that they are receiving frequent accessions of members from other denominations. We indulge a sanguine expectation that those churches, having received a missionary impress in their formation and early training, will exercise a healing influence throughout that entire region; and very soon evince the missionary spirit by contributing to spread the gospel among other destitute and feeble places.

Benj. M. Hill, Cor. Sec.

REV. JOHN LELAND ON SLAVERY.

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regarded important to the cause of truth, were discussed at these meetings, and such action taken as their wisdom and piety suggested. But to the resolution, it is stated that the following resolution was offered by Mr. John Leland, and adopted by the General Committee.

RELIGIOUS REVIVAL IN ALABAMA.

We learn from the *Mobile Herald*, that there is a powerful religious revival in Tuscaloosa and adjacent country, and that the Hon. Mr. BESLER, and Hon. Mr. L. YANCEY, member of the late Congress, are among the distinguished converts.

The above paragraph is taken from one of our exchanges, and we hope it is correct, for although a member of Congress is of no more consequence than a slave in many respects, yet in some others there is a difference. Mr. Yancey will exert a more wholesome influence in society now than he did when engaged in a duel with Mr. Chingman—an affair which he will remember with regret.

AMERICAN TRACT SOCIETY.—By the following paragraph from one of the New York daily papers, it seems that the controversy respecting the management of this society is ended.

It will be recollect that last year the Synods of New York (both Old School and New School) appointed Committees of Investigation in reference to alleged violations of books by the A. T. Society, with instructions to report at the present meeting. A Report was made by Rev. Mr. Price, on Wednesday, to the Old School Synod; whereupon Dr. McElroy arose and said, the whole subject had been satisfactorily explained by the Tract Society at the May Anniversary, and he hoped the discussion would not be revived. Dr. Alexander concurred in these remarks; and Dr. Spring then moved the indefinite postponement of the whole subject, which was agreed to without opposition.

Benj. M. Hill, Cor. Sec.

STICKING TO ONE PLACE.—The Baptists have

four times erected their meeting-house at the corner of Oliver and Henry streets. First in 1795, again in 1800, once more in 18

CHRISTIAN SECRETARY.

Poetry.

For the Christian Secretary.

The Sacrifice.

Beside a Jewish altar stood
A lamb of spotless white;
He's waiting there to shed his blood,
For crimes as dark as night.

Near him a trembling sinner stands,
His cheek like crimson red;
And now he lays his recitant hands
Upon that faultless head.

I've sinned, I've sinned, the rebel cries,
And names the wicked deed;
I've sinned, the echo swift replies,
All guilty here I plead.

Why does Almighty Vengeance stay,
Nor smite thi' offending one?
Ah, why that sinless victim stay?
Must he for man alone?

No blood of beasts, tho' pure as he,
All their heads were slain,
Nor could the ever-rolling sea
Wash out the fearful stain.

The lamb is slain to point that eye,
All dark with sin and shame,
To God's own Sacrifice on high,
The Saviour—precious Name.

Behold Him there arrayed in white,
Clear as the shining day;
His brow with heavenly radiance bright,
And love in every ray.

Stern Justice sheathes his vengeful sword,
And ready pardons seals
The promise of the Eternal Word,
This high demand fulfills.

And now, "My faith would lay her hand
On that dear head of His;
While like a penitent I stand,
And there confess my sins."

Woodstock, Oct. 1845. S. S. G.

Baptismal Hymn.

By C. W. BUTLER.

Heavenly Parent, guide me now,
While at thy command we bow
'Neath the deep baptismal wave—
Emblem of thy mystic grave.

Blessed Saviour, send thy grace,
While we thine example trace,
In thy ordinance divine,
May thy purest glory shine.

Lord, we baw beneath the flood,
Emblem of thine cleansing blood;
Thou alone canst wash our stains—
Purge the guilt which still remains.

Emblem of our death to sin,
And our life with thee within;
Saviour, we would follow thee,
Buried to the world would be.

Guide us, kind Redeemer, through
This dark vale of sin and woe;
May these hallowed scenes to-day
Bless and cheer our hearts for aye.

May the solemn vow we've given
In the sight of earth and heaven,
Be an everlasting one,
Through the merits of thy Son.

When the days of life are fled,
And we're number'd with the dead,
In thine image may we rise
To thy home beyond the skies.

Religious and Moral.

Pastoral Visits.

Mr. Jones was the pastor of a church in a small country village. One pleasant morning he set off, as was his custom, and visited the families of his charge. He first entered the house of an humble family, the mother of which was a member of his church; but the father was an irreligious man, and but seldom seen at public worship. He had conversed a few minutes with this pious mother, when her husband entered, and with the well-meaning air of a very blunt man, addressed him thus:

"Good morning, sir; happy to see you. I had the pleasure of hearing you preach yesterday afternoon, sir."

"Yes, I observed that you were at church, and was pleased to see it."

"Well, Mr. Jones, I'm a plain man, and you must excuse me if I am somewhat plain in my way of talking. If you always preached as you did yesterday, I should go to meeting oftener. You preached without notes yesterday, and that is what I call *preaching*. Where a man goes up into his pulpit, and reads off his sermon, why, I may just as well stay at home and read a sermon out of a book."

"I think myself," said Mr. Jones, "that preaching extempore is on many accounts preferable to reading written sermons; but still extemporaneous preaching will not suit all. I should be perfectly willing to preach without notes all the time, if I thought it would be equally profitable to all my people."

"Well," said the man, laughing, "if you will let me know when you are going to preach without notes, I will always come and hear you. But it is against my religion to go and hear men read instead of preaching." After a little further conversation, Mr. Jones bade them good morning, and continued his walk.

The next door he knocked at was that of a lawyer, whose manners and conduct were such as to show very distinctly that he had a most profound respect for himself.

"Good morning, Mr. Jones," said this respectful gentleman, in slow and courteous accents; "I am happy to see you this morning, and to have an opportunity of telling you how much we were gratified with your *forenoon* sermon, yesterday," (placing special emphasis on the word *forenoon*.) "That is the kind of preaching which elevates the people; it improves their minds, it cultivates their taste. A discourse well digested and carefully written, is substantial food for the mind. I think if clergymen

have not time to *write out* two sermons in a week, they had better exchange a little more frequently, so that they will never be under the necessity of preaching extempore."

Mr. Jones was a man of acute sensibilities. He felt such remarks; but under the tuition of his blessed Master, he had learned self-control. He was sufficiently acquainted with human nature to know the folly of arguing with such a mind, and therefore quietly waived the subject, and after a little further conversation he bade the family good morning, and escaped further pain.

"How do you do, Mr. Jones?" exclaimed a man who was ploughing by the road side. Mr. Jones raised his eyes from the ground, and kindly responded to the salutation. The farmer was a member of the church, active and useful; but want of humility was his infirmity. Mr. Jones inquired of him if there was anything interesting of a religious nature among his neighbors. "Why, yes, sir," said the farmer. My neighbors are more ready to talk upon the subject than they have been for a long time. It appears to me that forcible appeals to the heart are all that we want now. I know there are some persons who like doctrinal sermons, and I suppose they are important in their place; but the trouble with our people is, that they know their duty, but they won't do it. It isn't enlightening that they want it, it isn't instruction, but melting appeals to the heart, to make them feel. That is my view in the matter Mr. Jones."

"There is, certainly, some good sense in what you say; but a man cannot *feel* unless he *believe*. We must convince a man of his danger before he can feel it."

"True, sir, true; but if I may be so bold, it appears to me that you preach doctrinal sermons *a little too much*, Mr. Jones. I have been reading some of Whitefield's sermons lately, and I am taken with them mightily; all heart, sir, all heart. And only see how successful he was. It is really astonishing."

Mr. Jones continued the conversation a little longer and then went on his way.

As he was passing the door of his aged deacon, he thought he would step in a moment. The deacon was eighty years of age, a man of old fashions, and deeply versed in theological lore. The good old man gave his pastor a cordial greeting, for he loved him; but he thought the times sadly degenerated. He took from his shelf a volume of sermons, preached some fifty years ago, and placing it in the hands of Mr. Jones, said, "There is an interesting volume which I have been reading lately. It is a real treat to me to get hold of old-fashioned doctrinal sermons. The fact is, Mr. Jones, you modern preachers are altogether out of the way. The *doctrines* are the very marrow of the gospel. And it is *doctrinal preaching* that we want, to enlighten the public mind. Now, I have lived eighty years, Mr. Jones, and have seen the effect of all kinds of preaching, and you may depend upon it, that the great thing needed, is to have men well indoctrinated." I do think it would be a great improvement, if you would preach doctrinal sermons rather more. Shall I not lend you this volume, sir? perhaps you would like to look it over."

Mr. Jones smiled at the *delicate hint* which he supposed he was giving, and taking the book, endeavored to lead the conversation to subjects of practical godliness; and after uniting with his venerable deacon in prayer, continued his parochial visits.

In the middle of this little village there was a milliner's shop, where Mr. Jones occasionally called. As Mr. Jones entered the door, he heard the voice of a female exclaim—

"Well, don't you think it is very improper for a minister's wife to dress as Mr. Jones does? Last Sabbath she had two large bows on her bonnet."

"Why, Mary," said another, "I was working last week at Mrs. Bently's and she said the thought it was too bad for Mrs. Jones to dress so meanly. She was finding fault with that bonnet, and said that Mrs. Jones acted as though there was sin in every pretty color."

"Well," replied Mary, "I cannot help what Mrs. Bently thinks; but I think that a minister's wife ought to avoid every ornament whatever; and if I have a good opportunity, I shall make bold to tell Mrs. Jones my mind on the subject."

Mr. Jones was an unwilling listener to this conversation, and endeavored by walking about the shop, to make a noise, and so attract their attention. But those who were talking were in the backshop, and were too much interested in the discussion to hear him. He, therefore, quietly left the shop, and went on his way.

He walked home to his study, discouraged rather than animated by his morning walk. Hardly had he entered, when a parishioner called who had been for some weeks absent from town. "I have come," said he, "to tell you the good news from Harlow. O, they have a most precious minister, there. He is the most faithful, active man, I ever saw. He is all the time visiting from house to house. It appears to me, that such activity and zeal as he possesses, must be successful anywhere. People cannot be unconcerned when the importance of Religion is urged so incessantly upon them in their houses."

As Mr. Jones did not consider it necessary to enter upon a defence of his views of duty, his good parishioner supposed that he had been rather too obscure in his hints, and was growing more personal in his allusions, when he was interrupted by the entrance of another visitor.

Mr. Henry, who last entered, was a gentleman of sincere piety and a refined mind. He was fond of close reasoning, and shrank from everything which was not perfectly in

good taste. After the usual salutations, he said, "I had the pleasure, Mr. Jones, of hearing Dr. Simpkins preach, last Sabbath. He certainly is a most eloquent man. He is a most indefatigable student. You always find him in his study. I understand that he generally studies twelve hours a day. And now he has risen to be one of the most eminent men in the country. How wretchedly those ministers mistake, who fritter away their time in running about from house to house. There is the minister of Harlow, for instance; they say that he is a very friendly man, and talks very pleasantly in the family, but it is no matter what text he takes, he always preaches the same sermon. The men who live in the study, and who devote their energies to the pulpit, are the men who do the most good."

Now Mr. Jones, though he loved his study thought it a duty to devote a portion of his time to parochial visiting; and as the two visitors eagerly engaged in dispute, he pleasantly suggested to them the propriety of embracing some other time and place for their discussion.

As they withdrew, Mr. Jones resolved, as he had done a thousand times before, that he would do that which seemed to him to be right in the sight of God, and most for the good of his people, and leave others to say and think what they pleased. Sabbath-day *Miscellany*.

Domestic Piety.

If there be one curse more bitter than another to man, it is to be the off-spring of an irreligious home, of a home where the voice of praise and prayer ascend not to God, and where the ties of human affection are not purified and elevated by the refining influence of religious feeling; of a home which, if the cares of the sorrows of life shall bring religion to the heart in after days, that heart cannot turn without bitterness of feeling, without anguish and vexation of spirit. If there be a curse to any country where the truths of religion are known, the deepest and bitterest curse which can be inflicted on it is a multitude of homes like that which I have supposed. Such homes send forth their sons unchecked in evil thought, unshallow in their habits and untaught in love to God; the name and cross of Jesus Christ stamped perhaps upon their forehead, but not written in their hearts; and they send them forth to prey upon the land, and to become its curse and its destruction. But on the other hand, there is a blessing to the religious home which no tongue can speak, where in early years the heart is trained to a love of God, and to take pleasure in his worship and service, interweaves with the existence of man affections which die not with the circumstances that gave them birth, which last long, even though they may for a season be forgotten and neglected, and which exercise at least some check upon the evil of the human heart, and often, nay commonly, recall it to the path of holiness and peace. How great, how unspeakable is the happiness of a land where homes like this are common.—Rev. Henry John Rose.

out his life, with no friend near, while the scowl of hate darkens all that he beholds, darkens his own departing soul. Who can forget the anguish that fills the bosom and crazes the brain of Leonora, in the matchless ballad of Burger, who seeks in vain among the returning squadrons for her lover left dead on Prague's ensanguined plain? But every field of blood has many Leono-
ras.—*Summer's Oration*.

What A Fool You Are.

"What a fool you are, Paley," said a young man in a British University, "to be wasting your time in idleness and dissipation. You have talents which might raise you to eminence. I have none; and it is of no consequence how I act." Paley took the hint, though roughly made, and rose like a clear light, and shed a lustre on the age and the literature of his nation, and England boasts no son of greater acuteness perhaps none of wider influence, than he. Let any one, with the recollections of his own wasted hours, and with any just views of the value of time, look over this or any other city or land, and he cannot do it but with emotions of unutterable sorrow. In all our cities, towns and villages—in even our colleges and schools—there is talent that is now buried, ruined, wasted; that is now, and that is to be in this world and the next, a blighting and a curse, that might adorn the bar, the senate, or the pulpit; that might resist with success the evils of profligacy and infidelity, and that might bear every blessing of science and civilization around the globe. From those lips which now give utterance to horrid blasphemy, the gospel, in strains as sweet as angels use, might whisper peace; and those frames now hastening to the dismored grave of the drunkard, might endure the cold of northern climes, or the heat of Arabian deserts, in diffusing the blessings of civilization and Christianity; and those hands that will soon tremble as if palsied by age, under the influence of intoxicating drinks, might make the wilderness and the desert blossom as the rose. Soon to that mass of expanding youthful intellect the opportunity of preparing for future usefulness will have passed away; and it will be too late to prepare to accomplish any thing for the welfare of mankind. I need not pause here to remark on the painful emotions which visit the bosom in the few cases of those who are reformed after a wasted and dissipated youth. Cases of such reformation sometimes occur. A man after the errors and follies of a dissipated early life; after he has wasted the opportunities which he had to obtain an education; after all the abused care and anxiety of a parent to prepare him for future usefulness and happiness, sometimes is aroused to see the error and folly of his course. What would he not give to be able to retract that course, and live over again that abused and waste life! But it is too late. The die is cast for this life—whatever may be the ease in regard to the life to come.—

ROMAN CATHOLICS IN WISCONSIN.—The *Presbyterian of the West* says—We learn from the *Catholic Telegraph*, that in ten counties, two years ago, there were only two priests to take care of all the Catholics in that number of counties, a district which now contains about 19,000 of the faithful. In two years, five churches have been erected in Racine county, and the Catholic population demands the erection of three more; previously to that period there was no Catholic church in the county. Such is the rapid increase. The total Catholic population of Wisconsin Territory, it is said, is more than 27,000; of this number about 18,000 have emigrated hither within the last three years—the Irish portion estimated at 16,000, and the Germans 1,000. It appears that Wisconsin is regarded as the most favorable portion of the United States for Catholic emigration. In their opinion every circumstance promises the triumph of their religion, and the entire success of their apostolic mission.—*N. E. Puritan*.

EXERCISE.—Throughout all nature, want of motion indicates weakness, corruption, inanimation and death.—Trench, in his *Life of Christ*, says—

"What a fool you are, Paley," said a young man in a British University, "to be wasting your time in idleness and dissipation. You have talents which might raise you to eminence. I have none; and it is of no consequence how I act." Paley took the hint, though roughly made, and rose like a clear light, and shed a lustre on the age and the literature of his nation, and England boasts no son of greater acuteness perhaps none of wider influence, than he. Let any one, with the recollections of his own wasted hours, and with any just views of the value of time, look over this or any other city or land, and he cannot do it but with emotions of unutterable sorrow. In all our cities, towns and villages—in even our colleges and schools—there is talent that is now buried, ruined, wasted; that is now, and that is to be in this world and the next, a blighting and a curse, that might adorn the bar, the senate, or the pulpit; that might resist with success the evils of profligacy and infidelity, and that might bear every blessing of science and civilization around the globe. From those lips which now give utterance to horrid blasphemy, the gospel, in strains as sweet as angels use, might whisper peace; and those frames now hastening to the dismored grave of the drunkard, might endure the cold of northern climes, or the heat of Arabian deserts, in diffusing the blessings of civilization and Christianity; and those hands that will soon tremble as if palsied by age, under the influence of intoxicating drinks, might make the wilderness and the desert blossom as the rose. Soon to that mass of expanding youthful intellect the opportunity of preparing for future usefulness will have passed away; and it will be too late to prepare to accomplish any thing for the welfare of mankind. I need not pause here to remark on the painful emotions which visit the bosom in the few cases of those who are reformed after a wasted and dissipated youth. Cases of such reformation sometimes occur. A man after the errors and follies of a dissipated early life; after he has wasted the opportunities which he had to obtain an education; after all the abused care and anxiety of a parent to prepare him for future usefulness and happiness, sometimes is aroused to see the error and folly of his course. What would he not give to be able to retract that course, and live over again that abused and waste life! But it is too late. The die is cast for this life—whatever may be the ease in regard to the life to come.—

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